

and the presbyterate was an apostolic institution by which others were associated with their bishops in all their functions as co-presbyters but not to those reserved to the presidency of the church.

Of all the church fathers he is the most clear and comprehensive in his conception of the body of Christ as an organic whole in which every member has an honorable function. Popular and representative government, the legitimate power and place of the laity were all embodied in the catholic system as he understood it. As opposed to heretical or schismatical parties Cyprian claimed the church to be the "Catholic" church in which membership was essential to salvation.

To him denial of the faith was not a mortal sin and he believed that after confession the individual could be restored to his former position in the church.

He was bitterly opposed to all theatrical performances by the church preferring to add to his support from his own purse rather than accept money derived by such means. He was also opposed to the clergy accepting political offices or engaging in secular work that would take their time from the interest of the church. His writings are chiefly on church government and discipline, and have, aside from their intrinsic worth, considerable historical value, for they illustrate the social and religious feelings and usages that then prevailed in the Christian church.

In 258 Valerian placed on him the martyr's crown and thus brought to an untimely close a life fraught with usefulness and service, a life that was both blessed and proved a blessing.

Leaving Cyprian we will now pass to Origen, who because of his herculean labors has been called "The Adamantine." He was a pioneer in systematic theology and in a reply to Alsius the noted infidel of his age, he gave to the world a prominent and valuable defense of the gospel.

Twenty-seven years he spent in preparing his edition of the Old Testament, called the Hexapala and Fisher says of him that in his commentaries he furnishes a greater exposition of scripture than any other of the early fathers. As an author and instructor of the clergy his influence was very wide.

He used the allegorical style of writing and the tendency of his thought was both speculative and spiritual. This is seen in his treatment of the resurrection, sacrament, and the sources of the suffering of the condemned.

He affirmed the generation of the Son and held all things to have been made, not by an act of God in time, but eternal. In Jesus he saw the union of a human and divine soul.

While Cyprian held that outside the visible church there was no salvation and that those dying not within its pale were not entitled to be called martyrs. Origen took a more liberal view of it, and was willing to

grant salvation without the church and to give the title "Martyrs" to any who should die for the faith.

The Alexandrian fathers held that departed souls were purified by spiritual fire but Origen places the fiery cleansing at the end of the world. He hoped for the final restoration of all men to holiness and blessedness, but this idea he withheld from the common people because of the bad effect it would have had upon them.

Origen was a pupil of Clement and lived in an age characterized by cruelty, lust and heathenism. He had enemies but these did not rob him of friends in the church. His errors however serious never separated him from those upon whom his life of heroic sorrow and suffering conferred blessings unspeakable. His parents were Christian, while his father was a teacher of rhetoric and grammar. Origen himself however was educated in the various branches of Grecian learning.

Daily in youth he was required to commit to memory portions of scripture and repeat them to his father. It was in this way he acquired that great spirit of inquiry that was so characteristic of him in after life.

When his father was suffering persecution and imprisonment, Origen wished to share his fate but was hindered, the historian says, by his mother hiding his clothes. We thus get an idea of the affection he bore his father and his loyalty to principle.

At this time he wrote his father a very touching and pathetic letter, urging him to constancy and firmness in his conviction.

His father was killed and his property confiscated. Origen, now a lad of 12 years was left to support his mother and six younger brothers. This he did by teaching grammar and Grecian literature. His diligence soon won for him many scholars, among whom was Plutarch and Heraclius. Both of these men afterwards became prominent in church history.

Partly because of his friendship toward the victims of the persecution, but mostly because of his own merit and rare literary attainment, he was made master of the catechetical in Alexandria in his 18th year. This he soon raised to great reputation and importance. That he might devote his entire time to teaching the catechumens he resigned his position as instructor in literature.

He lived a life of strict asceticism. After the labors of the day he would often spend half the night searching and studying the scriptures. The command of the Savior to not have two coats nor wear shoes was strictly obeyed by him. The wrath and ill will of Demeritus he gained for having expounded the scriptures while yet a layman. Tho Demeritus gave for the cause of his anger that "the like had never been heard of before," yet the greatest cause was jealousy.

Origen was declared unworthy the position of teacher and was excommunicated.

Some time later the office of Presbyter was also taken from him. Heresy was charged against him but this was due largely to the haste in which he allowed his writings to be published.

Origen was great in the later years of his life, because from early childhood he had been constant with the teaching of the Bible as he understood it. Not only were his pupils, Ambrose and Gregory greatly influenced by his life but all who knew him.

To him and him alone we are told belongs the rare honor of being able to convince heretics of their errors and bring them back to Christ and the church. This was due as much to his gentleness and earnestness of his Christian character as to his great learning and logical power that entitles him to be classed with the greatest of church Fathers.

VALUE OF AN EDUCATION

(Sermon delivered by R. R. Teeter at the High School Graduating exercises, Milledgeville, Ill.)

A wise man is strong; yea a man of knowledge increaseth strength. Proverbs 24:5.

INTRODUCTION

The strenuous life, the strong life, the life that is positive and makes itself felt, not the narrow but the broad life is the life that is in demand today.

When I read the autobiography of Peter Cartwright, the backwoods preacher, a mighty man in his day, I was impressed with a burden he carried almost thruout his entire ministerial life, which seemed to grow heavier as he grew older so that old age must not have brought to him cheerful views of his mother church.

The burden which rested on him so heavily was an educated ministry. Again and again did he cry out against it and attempt to point out its evils and snares. Yet his own lack of education is shown in almost every chapter. Not so much in bad grammar or faulty diction as in biased views, and bigoted judgments, and illogical conclusions.

These show in nearly every instance, not an ignorance of fact, but a lack of sufficient mental culture to properly array fact against fact and determine a logical conclusion.

It is almost universally accepted as a true principle, that an unrestrained mind is not capable of dealing successfully with deep and intricate matters of thought.

Pope, the 18th century interrogation point said:

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring.
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

Higher education does not necessarily imply a cramming the brain with more and greater facts, as you can buy a cyclopedia for a dollar which contains more facts than you can learn in any course in any college, but it does mean a broadening and deepening of one's mental powers by passing thru a prescribed course which has for its object